Harlot of xvii. is seen by John in “*a* wilderness,” or  
“a wilderness *in spirit*,” as we should most probably  
connect the words.  
 This woman has a “place prepared her of God.” If  
it be hard that she has to fly, it is mercy that she has  
an asylum. Her sins drive her out: the promise supports her.  
 The place is doubtless Mount Sinai. Thither it was  
that God brought her of old. Exod. iii. 12; Gal. iv.  
24, 25.  
 “That they should feed her there a thousand and two  
hundred and sixty days.” Moses and Jesus were supernaturally sustained in the wilderness for forty days.  
Elijah was twice fed, and in the strength of that food  
he went forty days to the Mount of God, where he  
pleaded against Israel, as violator of the covenant made  
at Horeb. Jesus, after His forty days’ fast and victory  
over the Wicked One, was ministered to by angels.  
They are probably the agents understood here. It  
would seem as if Jesus’ conquest of Satan in the wilderness had redeemed that spot from his dominion, to be an  
asylum for Israel.  
 The expression, “that they should feed her,” denotes  
her passiveness.  
 The feeding is not said of her son: food is not *necessary* for him, for he is risen from the dead.  
 “Twelve hundred and sixty days.” For so long a  
time her enemies prevail, and the full tide of vengeance lords it over the earth. For 1,290 days sacrifice  
is removed from the temple, and the image of the Wild  
Beast set up. Dan. xii. 11.  
 The number 1,260 is compounded of three-and-a-half  
multiplied by 12, and the product further multiplied  
by 30. Now these three numbers are all intimated in  
the three heavenly glories of sun, moon, and stars,  
which encircle the Woman. *Twelve* are the *stars*